The Bombay Guardian.

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PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—By an unfortunate misprint, a letter from America in our last was ascribed to the Rev. C. P. Ward instead of the Rev. C. P. Hard.

—The accounts from home are rather gloomy. Mills and factories are closed or are working at short time, and great numbers of the labouring population are thrown out of employ. What is very sad is that the lower classes, instead of making the best of what they have, are drinking and carousing as though a grand future were before them. There seems to be a prevalent disposition to throw off restraint, and ignore the future altogether in the reckless excitement of the moment. Many more than formerly are getting to see that the rising tide of intemperance means national ruin, unless arrested, and it is to be hoped that the eloquent appeals of Mr. Gough will increase the number of those who see the necessity of putting their protest against this gigantic evil into the most emphatic form. We saw it lately stated that out of 664 members of the House of Commons less than 20 were total abstainers. This is a sadly significant state of things. The followers of Christ must put their trust in God and make it a subject of continual and earnest prayer that he will lift up a standard against the evil which is coming in like a flood.

—We are sure that our readers will have seen with satisfaction the Memorial of the National Club to the Secretary of State for India, deprecating the conduct of Sir Richard Temple, in countenancing the Gunputti festival by his presence at the idolatrous ceremonies attending it. The consciences of many Europeans in India have been demoralized by contact with heathenism, but there are many in England who retain a juster sense of what Christianity demands of its professed followers. Apart from Christianity, an enlightened public sentiment forbids every thing that would look like the countenancing of idolatry.

—The *Subodha Patrika* claims to belong to the reforming party. Its sympathies are with the Prarthana Somaj and other theistic societies. Yet it takes umbrage at the Memorial of the National Club Committee, respecting Sir Richard Temple's attendance at the Gunputtee ceremonies. This is the way in which it expresses its annoyance:

We may inform our friends, that those natives who do not believe in idols, deplore still more this rigid tenacity for dogma and the mere externals of religion, and this exaggeration of their importance, which drive away the real religious spirit from the heart and make it the hot-bed of passion and produce one-sidedness, vindictiveness, and uncharitableness. We have had recently two instances of this woful abuse of religion, viz. the stopping of Mr. Wordsworth's mouth and this Ganpati agitation. The natives of India attach much greater importance to the real improvement of the heart under the influence of religion, to self-abnegation, to a forgiving, sympathetic, and serene temper, and to the depth of the spirit. When these are wanting all your talk about idols, incarnation, Gospel, and so forth is, in their eyes, mere froth. The religious platform that Christians practically occupy is much lower than that on which higher Hinduism stands. A few months ago we made some remarks on the catholicity of the Hindu as constrasted with the Christian religious thought, by quoting a passage from the Bhagvadgitâ, in which though the worshippers of the true God only are promised salvation, the devotees of inferior deities are not branched and held up to abomination. They too, it is said, worship God but not in the true way; they do not know him as He is truly, and hence fall. Our friend of the *Guardian* came down upon us on the occasion. But here we have now instances of the impatient and persecuting spirit of Christians working amongst us. Mr. Wordsworth is an honest thinker, and gives expression to honest thoughts. Why did Christians desire the interference of authority to stop him? A philosophical curiosity and the desire of promoting good feeling led our Governor to Mr. Patavardhan's house. Why should this operate like a red rag, and why should Christian religious men be so thoroughly blind to the real object of the visit? The truth is, Christianity does not tolerate the slightest difference of religious faith, and, sticking to mere forms and externals would not penetrate below them and see the operation of the same religious spirit which has given birth to itself. It sees in all the varying forms of religious faith and worship nothing but the working of the Fiend; and hence would not brook the most indirect and remote kindness or sympathy shewn to them. But the spirit of the Aryan race is higher and more powerful and will triumph over the narrow exclusiveness of Semetic religions. And so even in Europe a more liberal spirit has dawned and Europeans have been coming round to the Hindu way of regarding other religions and finding in them much with which they can sympathize. It will not be wise for Christian religious men to withstand this spirit; for they are certain to be defeated in the struggle. We should also invite the attention of Professor Monier Williams who is accounting for the non-acceptance of Christianity by the Natives of India—educated and the orthodox—in his own original way to these remarks."

Knowledge of history might show our contemporary that if Christianity had not required of its votaries such an intolerance of idolatry as to be willing to lay down their lives rather than countenance it. The blessings of that civilization for which the Western world has been indebted to Christianity, have been purchased by an antagonism to polytheism that found its expression in such sacrifices. Tacitus represents the early Christians as enemies of mankind, because they denounced the religions of Greece and Rome. Yet no one who acquaints himself with the facts of the case, can deny that the early Christians were animated by a pure love to their fellow-men. To speak against idolatry was to imperil liberty, property and life. It is not pride that leads us to testify against the prevalent idolatry. Our Hindoo friends think it is; think that what we say is dictated by a notion of our superiority; and they are irritated by this. Under the influence of this irritation, our contemporary has written as he is done. He thinks our protests against idolatry are dictated by the notion of our superior enlightenment, and by a supercilious disdain of every thing native. Had it not been for the irritation, the editor of the *Subodha Patrika* would have seen that the feeling which actuated the Memorialists is more worthy of respect than that which led Sir Richard to countenance the ceremonies in honour of Ganputti. He would have reflected that the worship of a fantastic image with a big belly, an elephant's head, riding on a rat, is only calculated to make Hinduism appear ridiculous in the eyes of others. In the interest of the higher Hinduism of which he speaks, he would deeply regret anything that tended to keep the people in their attachment to such worship, and would heartily welcome such protests as might be made against it. The gulf that separates Europeans and Natives is not to be bridged over, by treating their religious errors as of no consequence. The overthrow of idolatry will bring the two classes very much nearer together. We deprecate as much as our contemporary does the class pride that so many Europeans entertain, and are just as ready to show its inconsistency with Christianity as to show that Christianity and idolatry are opposed.

—An Anglo-Indian Banker writing to the (London) *Times*, commenting on the City of Glasgow Bank's failure, and the cause of failure, adds:

"The almost exclusive idolatry of wealth is the curse of our day. But how apt are we to place the saddle on the wrong horse in charging with covetousness him who would be just before he is generous, and to regard as the very soul of honour and generosity him who is making free with other people's money, and preventing those in the same trade from making an honest living, until by one mighty crash he deprives the whole community of the living it had!"

This witness is true. An honest industrious tradesman; a merchant or a banker doing a steady legitimate business, are looked upon with contempt. Speculative brillant enterprises—conducted in many instances with borrowed money—are so captivating that many men are led away by them. So general has this spirit of making haste to be rich become, and so fulsome is the adulation offered to those who may for a time succeed, that God fearing men are crowded out of some of the business enterprises of the day. Some who have had a good Christian training, and who have begun well, are caught in this fearful snare, and pierce themselves through with many sorrows. G.

—On Tuesday at the Criminal Sessions of the Bombay High Court, a murder case came on for trial; the singular thing in connexion with it was, there were no witnesses to give their evidence. There were depositions of witnesses taken before Mr. Kirk British Consul at Zanzibar. It appears that the murdered person was a woman, and was the mother-in-law of the prisoner. They quarrelled; the prisoner was seen rushing from the house and down the street with a knife in his hand, the woman was found dead in the house. There were three witnesses to the above, but Mr. Kirk had no power to compel them to go to Bombay to give their evidence. The Judge thought that as there was no opportunity of cross examining witnesses, their depositions were inadmissible. The jury without leaving the box returned a verdict of not guilty. Now it appears to us that if the special jury were powerless to bring in the prisoner guilty, they were just as powerless to prononnce him innocent. In all such cases we greatly prefer the Scotch verdict of "not proven." G.

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MEDITATION.

"Be not overcome of evil, but overcome evil with good." Rom. xii. 21.

That which corresponds with the will of God is good. The Christian is a champion of that which is good. He is a defender of the faith. The will of the Lord is committed to him, that he may exhibit it in word and deed. He is islanded in the midst of the great ocean of the world's wickedness. All the batteries of the world's evil are planted against that which is good. It is not acknowledged to

be good; whatever is not according to the received usages of the world, is donounced as evil. Men must learn of the world what is good and what is evil. He who submits to God and agrees to acknowledge that only to be good which has the sanction of God, is a mark for the world's missiles. No efforts are unemployed to overcome the good. Let us look at some of the ways whereby evil seems to obtain the victory over good. This very 12th of Romans will indicate them to us.

"Mind not high things, but condescend to men of low estate." If the adversary can persuade us to be high-minded, to think ourselves of importance, entitled to the honour of man and wronged if we obtain it not, then shall we have suffered a defeat. The Christian has obtained a victory over his worldly pride, has received the teaching of the Gospel as to his sinfulness and unworthiness, and taken his place among his brethren. The adversary has suffered a defeat but is not disheartened; hope has not fled; may not this Christian be induced to compare himself with his brethren and think lightly of them? In innumerable instances the prince of this world has won this second battle, and gained more by it than he had lost in the first. Let now the young Christian be more on his guard than ever, and watch against this new form of high-mindedness. Be much at the cross of Christ, learn deeply the lessons of your own unworthiness; do not let go of brotherly love, however hard the adversary may pull. He wants you to accept of something he calls knowledge instead of love; but if you let go of love, you let go of Christ.

Be not wise in your own conceits; beware of self-sufficiency. Compared with what you were you have made wonderful progress: but see that you forget the things that are behind, and press on to those that are before,

Recompense to no man evil for evil. You are treated with outrageous injustice. The suggestion is to repel this with all your might. Wrath seems to be justifiable; this evil must be met. Yes, but how? If you return injury for injury, evil has got the victory. The evil spirit of your antagonist has entered you. The good in you has made way for the evil of the enemy. The only way to meet evil effectually is to oppose good to it. The man has made a desperate attempt to overcome your kindly feelings; let him not succeed. Anger means that you have hauled down your colours. You must recompense evil with its opposite. Our foe is mainly intent on separating us from Christ; why should he succeed?

Provide things honest in the sight of all men. Let it be made evident to all with whom you have dealings, that you will not conform to any usages, no matter how highly recommended, that are not right. There are scandals in the commercial world. A great bank has failed and it has dragged down many houses with it. Some of those who had to do with these concerns were professors of religion, and to some extent religion is injuriously affected by the revelation of their unfaithfulness. We have in all this simply an illustration of the importance of the command, Be not overcome of evil but overcome evil with good. These professors of religion reached a point when the question was, 'Shall we yield to the evil that is dominant among men, that is embodied in their favourite maxims and principles, or seek to overcome evil with good? Shall we follow our best convictions, do what will commend us to our Master Christ, and sacrifice every thing to the maintenance of a conscience void of offence?' If we do this, our mercantile associates will think us fools and we shall lose all the influence we now enjoy. We must take men as we find them. We are living in the 19th century and we must accommodate ourselves to the age we live in. Who are we that we should enter into conflict with the age, and try to substitute Gospel rules for those by which commerce is directed? It is a hopeless task. We must save ourselves, commercially, and save those whose fortunes are bound up with ours; and if we succeed no one will have any thing to say against our piety.' Now, if these men had had a true faith in God, they would have said, 'Though we are weak, God is with us and He is mightier than all, and with him on our side, we are sure to come off best in the conflict with evil. The command to overcome implies the possibility of overcoming. The true Christian is to be distinguished from the mere professor by the fact that he is not overcome of evil, but, through the help of God, overcomes the Goliath, and maintains a conscience void of offence towards God and man.

Give place unto wrath; for it is written, Vengeance is mine. This means that God knows all about the injury done you, and will himself see to the punishment of it. Now for you to undertake it, would show that you have no confidence in God; you do not believe that he will do what he says he will; and you usurp his prerogative. Let the good in you, that is, the Christ in you prevail.

Rejoice with those that rejoice and weep with those that weep. Do not live to yourself; be not engrossed with your own trials, difficulties and sorrows, nor even with your own successes. Feel for others and with others. We owe every thing to Christ's sympathy; we should ourselves be sympathetic. We may have met with a poor return for our kindnesses; let us beware of shrinking into ourselves. The adversary has gained many a victory in this way. Let us overcome evil with good; and so far from being daunted by ingratitude, redouble our efforts to help our fellowmen.

In a word, the great question is, whose influence shall prevail, ours, or the world's. This question renews itself at every interview we have with our fellow-man. Shall the world in him prevail to influence me? or shall the Christ in me prevail to influence him? Shall evil have the ascendency or good?

Be kindly affectioned, with brotherly love. The adversary is ever on the alert to separate Christians. You hear of some disparaging remarks made by a brother or sister, or you think you see something that savors of unkindness or disdain, and the temptation is to take in a reef or two of your love to the offending party. Perhaps you do not go out of your way to show your altered feeling; but is there not the altered feeling? if so, then you have been defeated.

INTERNATIONAL BIBLE STUDY.

December 15th, 1878.—Luke xi. 5-13.

THE supplication here is made to a friend and in behalf of a friend. In the parable of the unjust judge, the one entreated is any thing but a friend, but it is the *a fortiori* argument that is there used; if one so ill-disposed is induced by importunity to grant the petition, how much more may we expect our heavenly Father to hear us. In the present case observe that the request is made for a friend; the man who stands knocking wants nothing for himself, but what he asks is for a guest who has arrived at night, unexpectedly. He has nothing to set before the way-worn traveller and is distressed at the thought of letting him go supperless to bed. So he rushes across the street to a neighbour; it is midnight and all the household are wrapt in slumber; no matter; the distressed host hammers away at the door, till he arouses the man from his sleep. He asks for three loaves of bread, (chupatties;) but he from within makes answer that he cannot be disturbed; he is in bed with his children, and it would be most inconvenient to rise and get a light and find the bread. But the ontsider will take no denial; he continues his suit until it appears to the man within that it will be less inconvenient to rise and give him the bread, than to let that noise go on indefinitely. Persistent importunity wins the day.

The idea is not that God will be teased into doing that which otherwise he would not have done. We have not to overcome any reluctance to bless us on the part of God. He is kinder than any thought of ours, and wiser and more unchangeable. On the supposition that the request is one that he can grant without any impeachment of his perfections, the answer, we may be assured, is delayed for wise reasons. Have we not ourselves experienced great blessings through such delay? We are led to examine carefully the ground we stand on; to scrutinise our conduct and see if we are in all particulars conformed to the will of God. Sometimes it has been shown us that there was something that we needed to have done for us that should precede the blessing asked for; we were asking for fruit when we should have asked for seed. Again we have found the delay profitable in making us better acquainted with the real nature of that which we were asking for. We have been led to search the Scriptures more carefully, and have become better acquainted with the promises of God. Our desires become intensified, and when at last the prayer is answered, the benefit is found to be a hundred fold more valuable than we had thought.

Ask and it shall be given you; so ask as that it shall be given you. Christians ask without half meaning it; with so little expectation that it does not at all surprise them when the answer fails to come. When they get an answer, this is spoken of as something remarkable, whereas the remarkable thing should be the failure to receive an answer. The faith is according to the expectation; and the delay, as it dissipates the latter, so it shows the former to be unsound. Every one that asketh, receiveth; we ought to expect some kind of answer to every prayer, either yes or no; and expecting it we shall generally have it. When you ask something of men, it is generally with expectation of an answer of some kind. When a child asks bread of a father he has no apprehension that the father will take up a stone and cast at him. But earthly parents will do this sooner than our heavenly Father will show himself indifferent to our cries. And what a cruel impeachment it is of the goodness of God when we show so much more readiness to trust our earthly friends.

THOUGHTS ON THE GOSPEL OF JOHN.

"THE sheep hear his voice." x. 3. The contrast is between one who is the true shepherd and those who sacrifice the interests of the sheep to their own convenience. The man whose eyes he had opened was there, and the Pharisees mentioned at the close of the 9th chapter were there. The poor man had recognized Jesus as the sent of God; what had the Pharisees ever done for him? They had withheld from him the truth of God and they had put him out of the synagogue, out of the church. The true shepherd receiveth testimony from heaven, the door of the fold opens to him and to those who follow him. "They know not the voice of strangers." Knowing Christ they can only receive those who speak as Christ speaks. He is the truth, and he is the standard where by they test all who come to them.

"I am the Door." This is a different parable. He compares himself now to the door of the fold whereby the sheep find a place of safety, and whereby they obtain pasture. Christ is an open door to all who come as the man did whose eyes Jesus had opened. He is a closed door to selfish men who seek in religion their own ease and aggrandizement.

"To steal, to kill, and to destroy." 10. These are terrible words to use regarding those who claim to be religious guides to men, but alas, in how many instances are they verified. How many thousand teachers called Christian are there this day, whose special concern it is to advantage themselves through the flocks whom they profess to guide, and instead of making known to them the unsearchable riches of Christ, they teach them only certain forms and ceremonies and dead works.

"I am the good shepherd." 11. This is still another parable. As in the first, he calls himself the shepherd; but in the first, it is the shepherd as contrasted with robbers and here it is the faithful shepherd as contrasted with hirelings. The good shepherd, like David who defended his flock at the hazard of his own life, actually giveth his own wonderful life for the salvation of the sheep. According to the life that was given for the believer, are the privileges of the believer; therefore he says: "I am come that they might have life, and

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that they might have it more abundantly." No tongue can tell the value of the life that was laid down for us, and no tongue can tell how everlastingly rich is the life that accrues to us. All parables fail here, for he came that they who have no life might have it, and also have the privilege of imparting it to others, by bringing them to him. "More abundantly": what a challenge there is in these words to your faith, my brother, and to mine. Whatever marvels of love have been revealed to us, there are still greater to follow.

"Even so know I the Father." 15. It should be rendered, "And as I know the Father." It is connected with the previous verse. The knowledge here spoken of is the knowledge of confidence; it points out the confidential relations existing between Christ and his people.

NOTICE.

We are asked to publish the following circular:—

The idea of an Indian Prayer Union was suggested on the occasion of a week of Special Services, held at Mussoorie in the first week of October, 1878.

The idea was warmly taken up by a few Christian friends then residing in that Station, whose names are appended to this paper; and, after much prayerful deliberation, has now been carried into effect.

The object desired is to have, in every Station throughout India, one or more private dwellings in which a weekly meeting for united prayer, with the reading and study of God's Word, might be held, to which Christians in the neighbourhood might gather and strangers from England or other parts of India might be invited or find their way.

It is hoped that such a plan for the advancement of the Redeemer's cause and the promotion of spiritual life and union in India will commend itself to Christians of all denominations; and that many will be led to enrol themselves among the members of the Union.

Registered cards of membership containing, in detail, the objects and plans of the Union, with a list of weekly subjects for meditation and prayer, for six months, may be had on application to Colonel Anderson, Dehra Doon, N. W. P., applicants giving their name and address; and enclosing stamps to the value of four annas, to defray expenses.

Rev. T. Robinson, D.D	Mussoorie
Rev. J. Gelson Gregson	Agra.
Rev. W. Calderwood	Saharunpore.
Rev. J. S. Woodside	Roorkee.
Rev. C. S. Valentine, LL. D.	Jeypore.
Rev. Thos. Tracy	Futteyghur.
Rev. J. J. Lucas	Futteyghur.
Rev. F. Heyl	Allahabad.
R. Pringle, Esq., M. D.,	Mussoorie.
Captain Young	Mussoorie.
C. Wood, Esq.,	Mussoorie.
W. Williams, Esq	Mussoorie.
Colonel Anderson, (Secretary)	Dehra Doon N.W.P.

Epitome of News.

Saturday, November 30.

—*Times of India*; Fort Capyan: "The fort was reached and surrounded. The door burst in, and we discovered that the garrison had fled. The rage and disappointment of all that there was no fighting, and that we had for the present lost the opportunity of being the first to meet the foe, was intense."

—Same; Lahore: Here is another story which is amusing the good people of Lahore. His Highness the Ameer having, says the story, come to his senses so far as to see that if the British attacked they would certainly crush him, and that Russia would not help him, went to his imprisoned son, Yakoob Khan, and, after bemoaning himself and confessing his cruel treatment of him, offered him both dagger and loaded pistol that he might slay him if he bore him any grudge. "But if not, do you come forth and rule the land, and I will be your first and most faithful subject." On this the son is said to have fallen at his father's feet, declared he had no memory for aught but the good he had received from his hands, and so he came forth from his prison a loyal chief and is gone to command part of the Afghan army against us. It is a pretty story, but wants confirmation.

—Same; London, 8: The Bishop of Manchester, preaching at Ashton last Sunday, he contrasted the wearying anxiety visible amongst employers with the roaring public houses which were filled with operatives dancing and drinking. He declares that such places are thronged while mills are stopped or working short time and wages threatened with great reductions, and an incident which he cited forcibly illustrates the condition of the working classes in the cotton industry in the hey-day now past. In a small village in the north of Lancashire, in which no rich people live, the village draper's shop is hung with sealskin jackets, the lowest prices for which are 12 to 14 guineas each. The shopkeeper, when asked what possible sale he could have for jackets of that kind in such a place, replied that the girls of the mills buy them, and buy them freely. If the Bishop is thus blunt in his exposure of the weaknesses and extravagances of the factory hands, he is not less frank in his denunciation of commercial morality in Lancashire. He pithily describes the condition of affairs now to be one in which "nobody believes anybody."

We hear on good authority that it has been determined to convert Government House, Parel, into a Lunatic Asylum, so as to let the military have exclusive possession of Colaba. This change will, we suppose, necessitate the erection of a new Government House; and we may be sure that if the new residence be commenced during Sir Richard Temple's period of office, a site will be found on the Esplanade.

Messrs. Tudor and Co. have purchased the Government Ice House for a sum of Rs. 30,000.

—The *Exchange Gazette* of St. Petersburgh, says there is no denying the fact that henceforth Russia will have to devote 180,000,000 of roubles a year—or one-third of the entire revenue—to the payment of interest on the National Debt. This is an enormous, and perhaps unprecedented charge.

—*Bombay Gazette*: "The Amir's letter has now been published in England along with other official correspondence: and, though it may no doubt be fairly "unsatisfactory," inasmuch as it evades the question of the reception of Sir Neville Chamberlain's Mission, it certainly does not merit the other harsh epithets bestowed upon it. On the contrary, it seems to have been a dignified and pathetic remonstrance on the part of the Amir against the inconstancy of English policy, and the harshness with which it was proposed to treat him for being perplexed and irritated by the experiments to which he had been subjected by men of such widely different characters as Lord Lawrence, Lord Mayo, Lord Northbrook, and Lord Lytton; and it wound up with a solemn appeal to an all-powerful God to decide between him and the nation, which, after refusing his prayer for its constant friendship, was preparing to make war upon him because he had sought friends elsewhere. There is a great deal of truth in Shere Ali's complaints, as may be inferred from the pitiable spectacle now offered to the world by English statesmen, who seem to pass their whole time in wrangling with one another as to who is responsible for alienating Shere Ali and making an Afghan war a necessity."

—Same: "We hear that the Directors of the G. I. P. Railway Company have instructed their Agent in Bombay to pay the law costs incurred by Mr. Dewey and Bedford in the recent trials, and satisfy the claim preferred by them for arrears of salary from the time of their discharge from the Company's service till they were acquitted of the offences imputed to them. The Directors have also sent to the Secretary of State for India a very elaborate and vigorously written reply to Sir Richard Temple's Minute."

—The native inhabitants of Madras have got up by subscription a "Crahetum" valued at about Rs. 50,000, consisting of precious stones, &c. for the image Parthasarthy Paroomall, in Triplicane Covil.

Monday, December 2.

—A party of Afrides are giving trouble in the Khyber Pass.

—Orders have been issued for the despatch of the Bombay column to the front, and the preparations for the embarkation of troops, &c., will be commenced forthwith.

—Sergeant Beaumont drowned himself at Secunderabad, while suffering from *delirium tremens*.

Tuesday, December 3.

—Here is the Amir's reply to the Viceroy, October 6th: After usual compliments, "Be it known, your Excellency's friendly letter sent by Gholam Hossain Khan, containing news of the deputation of a friendly Mission from the British Government, has been perused by me, and I fully informed myself of its contents; but the above named Nawab has not yet been honoured with an interview, and your Excellency's friendly letter has not yet been seen by me. When the letter addressed by the Commissioner of Peshawur to Mirza Kabibulla Khan arrived here it was perused by this supplicant before the throne of God, and great surprise and astonishment was caused by the writing of the officer above mentioned, that is, the Commissioner. What can be the result, the meaning, or the advantage of such a blustering communication to an ally and friend, and of advancing by force a friendly Mission? Subsequently three more letters from the same officer in the same tone and style to the address of officials of this God-granted Government were seen. Moreover, in the course of a few days several other letters which were received from that direction were seen, which were not free from harsh and rough words, and expressions which are inconsistent with the forms of courtesy and civility, and contrary to friendship and sympathy. In consequence, grief and affliction have befallen me. The British Government ought to have observed patience and stayed at such time. Your Excellency should have regard to this harsh style of address and provocation as well as to the altercation with such anger with my officials. How inconsistent is this with the sublime way of friendship and alliance.

"Notwithstanding the threatening communications of the British, the officials of this God-granted Government will not evince hostility of opposition to the British; but should any Government entertain without cause any hostile and inimical feelings, I commit all my affairs to the merciful God."

—The devan of Joonagudh is dead.

—We have been favoured with the Indian Railway Travellers' Guide for December published at the *Bombay Gazette* office, price 8 annas.

Mr. Lawson, Stevedore, living in Bake House Lane, died suddenly of heart disease, last Saturday night.

—*Times of India*: "The admirable telegraphic letter from our special correspondent with the Koorum Valley column proves that we were right in anticipating the first real resistance, and the most vigorous fighting, in that direction. Still, though General Roberts was unable to drive the enemy from the heights around the Peiwar Kothal, or to drive them out of that formidable pass, he can scarcely be said to have suffered a rebuff. Our primary object, by a dangerous and fatiguing flanking movement, was to cut off the enemy's retreat and bring them immediately to bay, and in this we seem to have admirably succeeded. We have determined their position; we hold them in check; and after a day's rest, our troops will be ready to make a much more formidable attack than their first gallant effort. The marvel is that men who had marched for fifteen miles over those strong defiles, before ever they began to climb the hills, and who had had no food all day long, were still able to charge the enemy at all."

In the above encounter, Captain Reid, 29th, was wounded, one man was killed, 11 men wounded.

Wednesday, December 4.

—*Times of India*: "In his report for 1877, the Sanitary Commissioner for Bengal asserts that the healthiest period of the year in that Presidency is the hot weather, when atmospheric conditions have but little influence on the spread of small-pox, and the unhealthiest is the drying season, when cholera and fever prevail with great severity. The population consisted of 59,993,332 persons, a little more than half of which were females. In cases of bad diarrhœa and vomiting, which often assumed a choleraic type, santonine was found to be a great remedy, and the hill people at Kalimpoog, near Darjeeling, during the cholera epidemic in 1876, never failed of a morning to surround the missionary and an assisstant surgeon for the drug, the beneficial effects of which became so well known to them, and young and old in turn were accordingly closed. Leprosy is most prevalent in the two thanas, Phoorunbaree and Burobaree, lying between the rivers Dhurla and Teesta, and regarding it as due to a *contagium* or communicable germ, the Sanitary Commissioner mentions 33 cases in which the persons lived in the same house with other lepers before its the grand agency—at once se there was cohabitanity, and the handmaid avails prior to the attack. —the instance a woman, whose parents were not leprous, got leprosy from her husband; after his death she came to live with her brother who got it as well within a year, and in six years three other persons in neighbouring houses were likewise affected."

—*Times of India's* correspondent Goa, Dec. 3: "The first exposition of the body of Saint Francis Xavier took place to-day. The procession set out from the Cathedral and entered the Church of Bom Jesus at nine o'clock in the morning, and was composed of about fifty confraternities bearing silver and gold crosses, four hundred priests, and an enormous number of clerics in minor orders, winding up with Bishop Barbero of Hyderabad, Bishop Boujean of Jaffna and Ceylon, and Bishop Meurin of Bombay, and was presided over by the Archbishop. The body is much shrunken and shrivelled. About 15,000

time has been given to spelling, and many hours spent over the primary speller; that book is to be entirely discarded, and "some easy, common words from the reading lessons," substituted in its place. Two new studies are introduced called "Recreation" and "Miscellaneous," to which an hour and a half a week is to be given. Whether this means work or play, teachers and scholars are yet to learn.

In the grammar grade, equally important changes are indicated. Grammar is abolished, at least in name. How the eyes of the boys will glisten when they learn this fact. "Language" takes the place of grammar, which means less of technical grammar, such as parsing, etc., and more attention given to composition, structure of sentences, use of capitals, letter writing and analysis. Spelling is to be from the reader and other text-books. The amount of writing in copy-books is reduced more than one-half, and more writing in blank-books and in other exercises required. The great amount of time previously devoted to geography is reduced, and natural philosophy and physiology are to be taken up in the third class. Music and drawing receive the same attention as during previous years. The most important change here, as in the primary grade, is in reference to oral instruction. It is not to be, as in the old programme, merely mentioned and rarely attended to by the teachers for want of time, but a specified amount of time per week is to be allotted to it as well as to arithmetic or reading. In the two lowest classes the instruction will be almost entirely oral. In the fourth class it will be largely so, and in the other classes from one to two hours per week will be given to this exercise. In the lower classes the subjects for oral instruction will be natural history, plants from May to November, animals from November to May, trades, occupations, common phenomena, stories anecdotes, mythology, metals and minerals. In the upper classes, physiology, life in the middle ages, biographical and historical sketches, and experiments in physics. Every study has its specified time assigned to it.

In the *Divine Life*, we find the following interesting narrative of experience by M. Reveilland:

"'I was the most unworthy amongst the children of sin and the world; and when I think of my old life, so corrupt and impure under all sorts of iniquity, I wonder how God has deigned to make choice of my soul in order to turn it into a temple of the Holy Ghost. Formerly I had nothing but a wish for good, a lively feeling of my misery, with a vague indefinite desire to make my peace with God, and enjoy his favour. I remember that some days ago I expressed in prayer the desire that God would bestow on me the grace of the Holy Spirit. I have been answered a hundred-fold more than I should have dared to hope. Yes; God is great! He is the Lord of the visible and the invisible, and to his Almighty power nothing is impossible. Who are we that we should dare to set limits to his omnipotence, and to dispute with Him the power of working miracles within us or without?

"'A miracle! Is not my conversion a miracle! I fell asleep yesterday in an atmosphere of worldly thoughts, and I do not remember that during the whole day I ever lifted up my heart to God. In the night, perhaps about one in the morning, I had a dream. I thought that I was disputing with a Catholic lady. We talked of Protestantism, when she said to me, "Yours is no religion; you believe in nothing." "What!" replied I, still in my dream, "believe nothing! On the contrary, we have the same creed as the Catholics." To convince her of this, I repeated the Apostles' Creed—"I believe in God the Father Almighty, Maker of heaven and earth, and in Jesus Christ, his only Son, our Lord," &c. I continued thus in my dream, making an effort sometimes to remember the words, and my conviction of their truth became stronger as I proceeded. I came to that part of the Creed—"From thence he will come to judge the quick and the dead," when it seemed as if the earth quaked, and a gulf opened, and the stars fell from heaven, as if the last day had come. The impression was instantaneous, and I expected to be swallowed up in the universal convulsion, when I remembered the part of the Creed which I had recited the moment before the catastrophe—"I believe in the Holy Spirit." At this moment it seemed to me that I was set beyond the abyss, and that the Holy Spirit took possession of me. "Saved!" I thought to myself; and I repeated, with tone of profound conviction, as if to assure myself of my salvation, and not lose it just as I received it, "I believe—yes, I believe in the Holy Ghost."

"'From that moment I had the assurance of being no longer in a dream, and that which followed might have appeared a hallucination, had I not tested it thoroughly, and found that it was the hallucination of a waking man, whose pulse was quite calm (as I found by counting it several times), and perfectly conscious of his personality, knowing himself to be in bed in his room, and perceiving, when he opened his eyes, the light of the dawn coming through the windows.

"'Then as I repeated, still under the influence of the dream and the vision which I had just had, "I believe—I believe in the Holy Spirit," I felt a soft emotion passing through my bones, and filling my whole being. I had from this moment the persuasion that the Holy Spirit had entered me. I had, at the same time, a most perfect feeling of happiness, and a most lively impression of the infinity of the divine love. I repeated the Apostles' Creed from the beginning, and a new meaning seemed to shine out from it, and to make all its assertions self evidencing. I was full of warm and lively emotions. I was filled with a rushing current of divine love. It is impossible to express in words my experience and the happiness which it brought.

"'This baptism of fire lasted several hours. I had wakened my wife, and told her of my extraordinary experience. When she had become sure that I was not in a fever, she entered from the bottom of her heart into my joy and my prayers; for my heart could do nothing but pray, and words of prayer, adoration, and love poured themselves spontaneously and unceasingly from my lips. Some other persons who were in the house came to me likewise while I was in this state of divine ecstasy. I prayed earnestly to Heaven for their conversion, and if they were not all converted at first, they were at least greatly concerned and impressed by what they heard.

"'At five o'clock, I had a Bible brought to me and I read a passage from it. Oh, how full of force, of light, and of irresistible evidence the verses of the Holy Book appeared to me for the first time in my life. All my old objections had fallen to the ground, as I took in the doctrines of the divine Saviour, of gratuitous pardon, of salvation, of eternal blessedness promised to the elect.

Selections.

FULNESS OF THE BLESSING OF THE GOSPEL.

BY DONALD FRASER, D.D.

(*Concluded from our Last.*)

THE CHURCH'S TRUE ANSWER.

But Christians should mark this, that such an extraordinary way of regarding the Gospel could scarcely have occurred to any body if the ministry of the Gospel had been, in our own land and in other lands, wielded with real spiritual power, and if the churches and individual Christians had been, as they *ought* to be and *might* be, *filled with the Spirit of their Master*. Ah, with what contempt might we contemplate all such talk, could we but see the fulness of the blessing of the Gospel of Christ resting upon the churches and manifesting itself in fulness of life, breathing charity of heart, unfeigned loyalty to Christ, goodness and justice, such as never have been reached without this faith. Let the Church receive into its bosom the fulness of the blessing of Christ, and let that blessing flow forth in living action, then it may let that talk go past as so much empty wind. If the life of the Church does not give the true answer to infidelity, the lectures, books, and pamphlets—good as they are in their place—will never give it. Nothing but the life of the Church will stop the progress of this infidelity.

Men tell us, in a gloomy way, that we are encompassed with enemies on every side—so we are, and so we ever were. For my own part, I never knew a time when the Church was not encompassed by enemies. But we have superstition on the one hand and rationalism on the other; what are we to do? Well, lamentations will not frighten them. Lamentation but encourages the enemy. What then? shall we get up conferences? Do that if you like, and it is a very good thing in its way, but it won't conquer our enemies. What is wanted then? Just this, that the Church of God should be more thoroughly alive, and have a living ministry. We don't want to *defend* Christianity, we want to *develope* it, and so evince the power of it, then it will answer for itself. No weapon that is formed against it shall prosper.

PRIESTLY OBJECTIONS.

What is to be done with this priestism? The priest will tell you, that "you have no proper Church, no apostolic succession, no holy orders, no proper sacraments, no proper kind of priest. True, you have the names of these things, but you are all wrong, because you have no priestly power." Well, I will not answer the priest. He has had his answer for hundreds of years, and if he will not take the answer we cannot help it. The proper answer is simply that you are a congregation of Christians, a family of Christians, who depend on no human priest whatever, but on the great High Priest who is now at the right hand of God, and through faith in Him alone you bring forth in your tempers and lives the peaceable fruits of righteousness, which are surely the true test of godliness. So if the people without the help of the priest bring forth these fruits, what do they need done by him? The thing is done, and they will go to heaven without priestly aid.

RATIONALISTIC OBJECTIONS.

Again, if the infidel come, what has he got to say? "This is mere superstition. You have got your Bible, but that can be cut up by the critics." Very well, let them cut it up, that does not alter it one bit. "But your prayers—what is the good of prayer? Everything goes on in its order. You speak of God. How do you know there is a God? You cannot put Him under a scientific instrument. You have no knowledge of Him. The whole thing is mere imagination, which suits weak and timid people." Let those answer him who have time to devote to such talk, but the best answer is to show him that by the Scriptures, and by prayer, and in the knowledge of God and Christ, "whom, having not seen, we love," we do really possess enlargement of soul, elasticity of spirit, absence of doubt, peace of mind, love to one another, hope for the future, and a calmness of mind under all circumstances and trials, which mere philosophy never yet succeeded in awakening amidst the sons of men. Give such an answer, that of a living, loving Church, and you need not trouble about the enemies on every hand. I am, then more anxious to see the Church in the enjoyment of the fulness of the blessing than I am to see the sacerdotalists and rationalists answered. This neglected, all goes ill; this attended to, all goes well.—*(Word and Work)*

CONFERENCE ON FOREIGN MISSIONS AT MILDMAY HALL.

INTRODUCTORY ADDRESS.

Sir William Muir, K.C.S.I., who presided, delivered the opening address of the Conference. After bidding the various delegates welcome to these gatherings, he proceeded to recall the prejudices which those interested in foreign Missions had to contend with in former years. These, however, had died away, and that because it had been found that zeal for the spiritual welfare of other lands but stimulates zeal for the welfare, both temporal and spiritual, of those at home. As iron sharpeneth iron, so the exercise of each reacts upon the other. And even thus, missionary zeal, apart altogether from the direct benefits conferred abroad, has an indirect, but not the less valuable, effect upon ourselves. It feeds the fire of faith and love. Ceasing to be missionary, love wanes and languishes; a cold and lifeless orthodoxy steals over the frame of a living Christ-like faith, and paralyzes its activity. This sentiment finds remarkable expression in the journal of the great pioneer of Missions in Africa, who, meditating near the close of his journeyings on earth, close by the lonely shores of the Tanganyika, thus writes:—"The spirit of Missions is the spirit of our Master, the very genius of His religion. A diffusive philanthropy is Christianity itself; it requires perpetual propagation to attest its genuineness."

Thus far as respects the advantages accruing from missionary work to ourselves at home. That work has a still more important bearing on the position of our countrymen abroad; for the neglect of missionary effort in any heathen land places the Christian sojourners there in a position that is not only inconsistent with the profession of our holy faith, but of great danger to themselves.

The cause of Missions is the cause of Christianity; its promotion is essential, both at home and abroad, to the life and doctrine of the Church. Such, then, is the grand agency—at once the pioneer of Christianity, and the handmaid ever re-appearing in its wake—the interest of which we are met to consider, and, God helping us, to promote. In the task what need have we to beware of regarding the work in its merely human aspects, trusting to material effort, and leaning upon our own wisdom! Nor may we approach unadvisedly. It is the work of the Almighty; let us not be handling it as if the work were ours, as if *we* could scan His great designs and purposes, and, in our vain, short-sighted judgment, pronounce upon them.

On the other hand, it is equally true that God, in His providence, has made the success of the Gospel in heathen lands, as elsewhere, dependent, under certain conditions, upon human agency—on the wisdom, forethought, and design of man, on his devotion and self-sacrifice, and, in some mysterious way, on the prayers and aspirations of the Church.

We have now to consider whether the agencies, appliances, and organizations in use are well suited for the end in view, and whether they are being worked in the right spirit and with the needful energy. Then the arrangements, designs, and methods, are they framed with wisdom and judgment, or do they need correction? Are the fields of operation well selected? Are there any in which efforts may be slackened or relinquished, and others to be taken up with extended help and increasing vigour? Are there indications that any one class of agencies, or mode of applying them, is more successful than another? In short, is any change desirable either in the instruments or the objects, in the nature or the direction, of missionary labour.

As we approach these great questions and their like, let us constantly bear in mind that they deal with the spiritual and supernatural, and ever strive to steer clear of mere human theories, as well as of prejudiced, rash, or presumptuous conclusions. Let us see that our reasonings are based on the Word of God, and the leadings of the Spirit. The different sections of the Church, using, it may be, various means and methods for the spread of the Gospel, are here gathered together to compare their several experience; if so be that we may find out the secret of success, and pursue it, or the ways of failure, and avoid them. Where there is deadness, apathy, obstruction, the causes should be probed. Where the Spirit of God is manifestly blessing the work, let us pause, as Moses at the bush, and reverently inquire the lesson to be learned. If there be any precedent of success, of plain and general application, then with childlike simplicity let us follow the teaching. Where the door is manifestly open, let us enter in, and follow on.

Such, then, I take to be the object of our Conference—to bring together representatives from all our Missions, and from their various scenes of labour; to collate their several experiences and setiments; to note the circumstances of failure or success, and observe how far these may be connected with variety of instrument or treatment; to receive suggestions, advice, and information from all quarters, and to draw therefrom the appropriate lesson; and, finally, and very specially, to stimulate interest and action in the great work of Missions, and to encourage those who in any way, by effort direct or indirect, are engaged in it.

Again, my friends, in the name of the Committee, we great you heartily. For the missionary representatives from the United States and from the Continent we have a special welcome. From various nations, and from divers churches, it is good for us to be here on common ground, for thus we show forth the vitality of our union in a common faith. It is good for us to come for a little while apart; good to leave thus for the moment our separate camps and our separate banners; good here to forget our various watchwords, how necessary soever these in their place may be; and oh! how good and blessed to rally round the great banner of the cross, with the simple watchword, "Grace be with all them that love the Lord Jesus Christ in sincerity." In this warfare we need well to stand shoulder to shoulder, that we may fight the good fight unflinchingly. For the Church is militant now; and until the kingdom come, militant she must remain. If we would conquer, it is "the sword of the Spirit, which is the Word of God," that the Christian warrior must wield, it is the helmet of salvation he must put on, his feet must be shod with the preparation of the Gospel of peace, and it is of the shield of faith he must lay hold. Ceasing to use these weapons voliantly, failure and defeat must surely follow the Christian's step. But harnessed thus, he may go forth fearlessly to fight under the banner of Him who goes forth conquering and to conquer, whose kingdom shall soon extend from sea to sea, and from the rising of the sun to its going down.

"Stand, then, in His great might,
With all His strength endued;
And take, to arm you for the fight,
The panoply of God."
"Let your doubting hearts be glad,
March, in heavenly armour clad;
Fight, nor think the battle long,
Soon shall victory crown your song."

Word and Work.

SNARES.

BY PROF. BANISTER, D.D., OF THE M. E. THEOLOGICAL SEMINARY, EVANSTON, ILLINOIS, U.S.

THE Christian life is beset with snares, snares of the heart, of the intellect, of the world. They lie concentrically as it were; the heart as their central seat or source, their birthplace; the intellect as the place of their fostering; and the world on the outer rim where the soul is likely to be objectively captured.

In Scripture, this trio is called, "The lust of the flesh, the lust of the eyes, and the pride of life," or, as we sometimes say in reverse order, "the world, the flesh, and the devil."

The soil of the heart in which the devil seeks to lodge some corrupt suggestion or impulse, is its susceptibilities. The growth of whatever is thus planted depends on the nourishment it receives from vain thoughts and imaginings, fleshly desires, aims, ambitions, and the like,—the outward result of all which is the souls easy subjection to the life and spirit of a world unfriendly to holiness and a pure life. Compromise—partial or in larger degree—is subjection. The trap gets sprung, the snare holds. If the possession is quite complete, apostacy or a fearful backsliding is the result: if partial, bondage. In this latter state how many, alas, are to be found!—caught in good-natured dalliance with some forbidden enjoyment or gratified desires, and only half conscious perhaps of the net that encloses them.

The sanctified soul may discover traces of *loss of simplicity* as the first effect of approach and nearness to some enchanting snare. *Simplicity*, what is it? It is unalloyed singleness and complete personal integrity in the offering we make of ourselves to God. It is pure, childlike sincerity and truthfulness in dealings with God. If upon this there is a cloud—however slight the consciousness thereof—the enemy is not far away. He seeks and finds the most easily attacked susceptibility, and draws a net upon it. Possibly for a moment only is the absolute committal relaxed. For a moment only may one be aware of it, because the Lord our Saviour is also not far away, and to the alarmed call of the soul He comes for its speedy rescue. But the event is a warning, a most needful admonition, considering the utter inability of the poor human part of itself to sustain a high life in God.

Snares are at every turn. Against capture by them there is no security save in holy character expressed in Scripture as a "life hid with Christ in God." Inadequacies, blunders shortcomings, are normal to all character of earthly make and mould; yet the same hidden with Christ, and covered in its defects by Christ's own infinite sufficiency, may acquire, though normal or habitual trust, a power to overcome at sight any lure set in its pathway.

Snares are as to number indefinite and indefinitely varying. Every individual is different from every other individual in susceptibility and peculiar aptitude. Snares amount, then, as to number, to the aggregate of the race, and their variety is as their number. What marks their variety is the kind and degree of their subtlety and power of beguiling.

Were one made able, for once, omnisciently to survey the scope taken by the plottings, intrigues, chicanery, plans for theft, adultery, murders, or plots for lesser mischiefs, such as ordinary circumventions, misleadings, motives urged to deceit, lying, dissimulations, inordinate ambitions, envy, jealousies, cheatings, and indefinite thousands of these in all varieties of degree to be added to this catalogue of subtleties contrived and all the while going on for the hurt or ruin of men—now—in the past, and in the future—why, the vision would be infinitely appalling! Well, but such a description is only inconceivably short of what is the fact! Except for the countervailing system of grace which operates to restrain, repel, reform, and save men, this world of ours is barely one of peril and ruin. The relief to this heartburning, reason-bewildering fact, is that the remedy provided is adequate to reach and to thwart all this terrible subtlety; for God's high Providence over the world acts pursuantly to His plan of recovering it, and is silently working at every point to beset the besetter—the great Tempter—to bring his plots to nothing, and himself in time to utter vanquishment.

So, then, in this fearful conflict to which we are born with tendency to the wrong side in it, but with an inward monitor also against the tendency, it is ours wholly to yield allegiance to and alliance with the Mighty One who, as the triumphant Conqueror in our behalf, enters and leads this battle. Sure fidelity to Him makes victory over evil and escape from snares to us inevitably certain.

The commonest snares are those of the tongue, and those of lowering to the lukewarm level. Men's greatest unwatchfulness is in respect to the unruly member. Words proceed from us so easily without due thought before utterance of their effect that even the wise and the cautious too often fall unawares into this snare; and what passes for innocent pleasantries too often incautiously carries an intended sting in them. Words are the ready vehicle for every thought and for every feeling of whatsoever complexion or character, and they alone escape doing the mischiefs occurring thereby, who studiously use the fewest words and those only by instinctive forethought not difficult to acquire after an habitual consecration of this member to a use simply and entirely for the good of man and the glory of God.

The other snare mentioned is that of the easy conformity to the popular phase of a lukewarm Christianity. Religion is thereby made a means to an easy-going, unsacrificing indolence, or to popular esteem, or to schemes of earthly honour and promotion, or for securing wealth as well as of place: All these are the abhorrence of God; and at some stage souls thus indulgent to carnal life come to grief; they get what they grasped not after, a trap, from which their cry is long and painful to be extricated. They find themselves in a place not legitimate to a wholesome religious life.

Guards and helps are at hand against all snares. Our Father in heaven has infinite pleasure in providing for us against them. Our interceding Saviour untiringly prays for us against them. Our energising Helper, the Holy Spirit, is ever present to the humble and confiding call, to inspire with wisdom and strength to resist and avoid them.—(*Divine Life.*)

PROVIDENTIAL TESTS.

(*From J. R. Phillip's "Remarkable Providences—for the weak in faith, the doubter and the infidel."*)

Providential testings show clearly that the Living God is not an indifferent on-looker upon the affairs of men. He brings about crisis in the histories of nations and individuals, evidently to teach them that it is their wisdom to have direct dealings with Him. He even allows Himself to be put to the test, whilst He is testing His people's confidence in His own wondrous person and promises! Thus He seems to say, "O test and see that the Lord is good. Blessed is the man that trusteth in Him."

The Amaponda people, whose country is not far from that of the Zulus in Southern Africa, were once tested, and allowed to put the Lord to the test, in a very interesting manner. It was when the renowned FAKU was their king, and Mr. Allsopp their missionary. This chief had shown great regard for the missionaries who had instructed his people, and though not himself a professed Christian, willingly allowed any of his subjects to become such.

Shortly before the death of Faku there was a long season of drought, during which the chief men frequently urged Faku to call in the aid of the rain-doctors, but only received the reply, "It is of no use; only the missionaries' God can, I believe, give rain."

Week after week passed by, but still no rain fell. Then in desperation the Indunas, or chief's advisers, assembled around him, saying that if he did not consult the rain-doctors, all would be lost.

With reluctance Faku consented, but sent so few cattle as an offering, that all were sure beforehand that the service of the professionals would not be secured; and on being pressed to increase the rejected offering, the chief positively refused.

Brought thus to a standstill, the councillors hit upon a new plan. They said to the king, "Well, you say only the missionaries' God can bring rain; *we have resolved to put it to the test.* Send to Mr. Allsopp, and request him to appoint next Sunday as a day of fasting and prayer,—of special prayer for rain; and we will all assemble at the station to attend the services; then, if rain does not come, the rain-doctors must be propitiated.

This appeal resulted in a message to the missionary, conveying the wishes of the Indunas. Mr. Allsopp sent word to Faku that this request did his heart good, for he and the converts had long prayed for rain; but now that the nation was turning to God, and looking for His help, he believed their prayers would be answered. At the same time Mr. Allsopp deeply felt how momentous a crisis had come in the history of the mission, and tenderly and trustfully was this feeling shared by the native converts.

A season of special earnest prayer from that time began, and early on the Sunday morning a crowded prayer-meeting attested the general interest of the converts.

Later in the day a still larger gathering took place, and the whole service was solemn and impressive. In the afternoon they went again to pray; and as one and another kept dropping in, gathering clouds drew the attention of all.

Before the service was half over the great drops of rain began to fall, and at its conclusion a steady downpour had set in and continued all that night and during the following day and night. No further special services were held. God had heard prayer. The windows of heaven were opened, and the drought was ended.

But the thrilling interest of this event was not over. The old king had eagerly watched the falling

rain from the door of his hut, far into the night. A attack of bronchitis followed the exposure, , as he was already in weak health, speedily nated his life.

mediately a messenger was sent summoning Mr. pp to the presence of the new king, a young of gentle promising disposition.

ll well did the missionary know the awful gravi- f the occasion, for a terrible slaughter had al- s followed the death of a chief. No time was in mounting his best horse and riding with an ndant over the twelve miles to the king's kraal. every group of huts, as they passed, they saw us of the greatest woe and consternation; the men d women sitting with their heads bent and their nds on their heads, even the children crying or ent.

On reaching the king's hut, the missionary entered. here stood the young chief, surrounded by the ndunas, who were entreating to be allowed to com- nence the accustomed slaughter.

He turned to Mr. Allsopp, and, with tears in his eyes, said, "Oh, help me! Tell me what I ought to do." The missionary sat down upon a block of wood, silent and overcome. In a short time he asked to see the corpse, and was taken to an adjoining hut. The body, according to custom, was in a sitting posture, the hand raised as if he were in the act of taking snuff. All around were ranged some of his old courtiers, all sitting.

On returning to the new king, the missionary took his hand, and said, "Now is the day of your power, the moment of your greatness. Shall it go forth to the world, shall the wings of the wind carry the news to England's Queen, that you have used it to destroy your own subjects, or that you have used your power to save life and to bless them?"

"You are right," he replied; "not a man shall be killed." Then turning to an old man who, with seven sons, had already been selected as victims, he said, "Go, old man, over yonder hill and build your huts, and never let me see you again!"

Thus, with the exception of a witch-doctor already sacrificed, passed the funeral of the first Zulu chief whose grave was not bathed in human blood,—"the greatest triumph that Christianity had yet attained over these people." God had brought about a providential crisis which had tested these Amapondas, and had taught both them and their king to fear and honour Him.

Concentrations of providential arrangements or trials are often brought to bear upon communities, in order to teach the multitudes what an evil and bitter thing sin is; how true it is that righteousness exalteth a nation; and how largely the fact may be proved, that "verily there is a God that judgeth in the earth." The relative value of good or evil principles are thus demonstrated. Every position, in fact, in which a nation or an individual is placed tests some one or other of their principles. The innumerable events of every-day life will try what manner of spirit a man is of. As God has given him an intellect, a will, and a conscience, and has made him a responsible being, he is placed on earth upon trial. The various positions into which he is thrown may therefore be regarded as so many *providential tests*, permitted or arranged by the all-wise God, for the good, in the long run, of these His intelligent creatures. "For a season, if need be, men are in heaviness through manifold temptations; that the trial of their faith being much more precious than of gold that perisheth, may be found unto praise and honour and glory at the appearing of Jesus Christ." "What is man," said Job, "that Thou shouldest magnify him? and that Thou shouldest set Thine heart upon him? and that Thou shouldest visit him every morning, and *try him every moment*?"

He who scans the thoughts, motives, and actions of men, takes note of all in "the book of His remembrance"; and, sooner or later, every breach of the perfect laws of the Perfect Lawgiver will have its equitable punishment. How this can be done, and yet the criminal himself escape, we hope to be able to show in our concluding chapter.

Men too often forget these facts, and live as if it were not true that "we must all appear before the judgment-seat of Christ;" that "every one of us shall give account of himself to God;" and that He "will render to every man according to his deeds, for there is no respect of persons with God."

It may be at the expense of much personal feeling that an individual's convictions of right are proved to be of sterling value; but, sooner or later, the providence of God will show the wisdom of a good man's conduct. Even his troubles develop his patience, and when this is exercised he is *tested*, learns his own weakness and God's all-sufficient strength. He is thus enabled even to glory in tribulation, because of its beneficial results.

A missionary in Southern India was speaking of the truths of the Bible to some heathen men who seemed very attentive to his words. They asked to have copies of the Bible for themselves, and appointed another day for a talk about its sacred teachings.

The time came, and the missionary recognised the faces of the same men who had before been such willing hearers. But no sooner did he begin to speak to them, than they all broke out into bitter accusations against the Christians, and arguments against God's Book. The teacher was sad because the men would not listen to his gospel message. At first he tried to quiet them and make them listen, but they only became the more abusive. He got up to leave them, saying quietly that he hoped another time they would be more ready to hear him,

As he was about to turn away, the man who had spoken most fiercely rose and stopped him, saying, "Now we will explain our conduct to-day. We read in the book of the Christians which you left with us, so much about the duty of being meek and forgiving, that *we thought the book could not be true*; for this duty is too hard, and our religion does not expect it of us. So we determined to try if you, who profess to obey the teachings of the Bible, could show meekness and gentleness when you were provoked; and we said, 'If he fails, we will not believe in the book which commands this thing.' But you have not failed, and we think your book may be true. Will you not tell us more of what it teaches?"

There was a young man in Newfoundland, the master of a vessel employed in catching seals, who had but lately found the pardoning love of God, when duty called him to go on a sealing voyage.

The seals are found on fields of floating ice, called *floes*; but sometimes they do not make their appearance, and a voyage of much hardship and danger turns out useless.

Now our young captain had resolved that he would not take seals on the Sabbath, and told his men so before he left the harbour. One very fine Sabbath a floe came near his vessel on which was a great number of seals. The men, notwithstanding what he had told them, prepared to take the seals. He forbade them; still they persisted. He, however, stood in the gangway, and declared, "Not a seal shall be put on board my schooner this day." Presently another schooner saw the floe, bore down upon it, and immediately began taking the seals on board, and by night she had taken about five hundred! The day was very fine, and the reflection of the sun's rays from the snow and ice greatly affected the eyes of the men. The Monday morning came: the floe was still there, and more seals upon it than were seen on the Sabbath. Our Christian captain *now* directed his men to go to work, which they did with a good will, and in three days captured sixteen hundred seals! The men on board the other schooner were all ice-blind, and, after that Sabbath, never took another seal for the season. God's providential dealings had put the Christian captain to the test, and had endorsed the wisdom of his principles.

Under the influence of love to Christ and compassion for souls, a good man resolves to consecrate himself to God for the work of a foreign missionary. Some arrangement is made for him to be sent forth; but before he starts, when it is not too late for him to rescind his resolution, his faith and entire consecration are put to the test by hearing of the perils to which he will be exposed in his proposed adopted country.

In a portion of North-West America, to which the missionary had been appointed, it was known that the bears were numerous and fierce, and that travellers in consequence were often exposed to much danger. This fact was known to a little boy who was warmly attached to the missionary. One day the little boy threw his arms around his neck, and said, "You shan't be a missionary; you shan't go!"

"Why not?" demanded the missionary.

"Because the bears will kill you and eat you. You must not go."

"Oh! but I must go," said the good man. "God calls me to the work, and I must trust Him and not be afraid. He can preserve me. You must pray to God for me, that He may keep me from the bears. Will you pray for me?"

"Yes," said the little one, "I will." The dear child after this used always to finish his prayer, both morning and evening, with this brief, appropriate petition,—"And please, God Almighty, keep the missionary from the bears."

It happened that on a missionary excursion in North-West America, when this gentleman was one of the party, they met a large savage bear. One of their number fired at the bear, and wounded but did not kill him; on which the animal turned on the missionary with great fury, and had just caught him, when another shot laid him dead.

Calling to mind the prayers of his little friend, the missionary had one of the paws of the animal cut off, and sent it home. We have been told that it has now a silver plate attached to it, with an inscription recording the circumstance, and is preserved in the family as a trophy and token of the power of prayer and goodness of Divine providence.

When a man's principles are being tested he may be surrounded by perils, in which he may discern the hand of his God working for him, and so get his faith strengthened. This was the case with M. Louis Caldy, a Frenchman. At the Revocation he went to the West Indies. On his tombstone, at Greenbay, in Jamaica, are the following words:—

"He was swallowed up by an earthquake, which occurred at this place in 1692, but, by the great providence of God, was, by a second shock, flung into the sea, when he continued swimming until rescued by a boat. He lived 40 years afterwards."

The faith and courage of the humble poor are sometimes beautifully developed when put to the test. In a secluded glen, in a very poor cottage, Old Nanny, the Scotchwoman, was lying. There she cheerfully awaited her happy spirit's flight to "mansions in the skies."

By her bedside lay her spectacles and her well-thumbed Bible,—"her barrel and cruse," as she called it.

One day, a young minister who frequently called to see her, put the following startling question; "Now, Nanny, what if, after all your prayers and watching and waiting, God should suffer your soul to be eternally lost?"

Nanny raised herself on her elbow, and turning to him a wistful look, laid her hand on the "precious Bible" which was open before her, and quietly replied, "Ae, dearie me! is that a' the length you hae got yet, man?" Then, with eyes sparkling with almost heavenly brightness, she said: "God would hae the greatest loss. Poor Nanny would but lose her soul, and that would be a great loss indeed; but God would lose His honour and His character! Haven't I hung my soul upon His exceeding great and precious promises? an' if He brak His word, He would make Himself a liar, and a' the universe would rush into confusion!"

These are among the last words that fell from Old Nanny's dying lips. In every sorrow she had found the Saviour a "very present help in trouble," and now, about to leave the weary wilderness for her everlasting home, could she think that He would prove unfaithful to His word?

(To be Continued).

DO WE LOVE ENGLISHMEN?

Yes. We love the genuine Englishman. We respect him, admire him and honor him. Politically, socially and even morally he is superior to us. He is our elder, and therefore we bow before him. His noble and affable character endears him to us, and we love him with spontaneous and enthusiastic love. We are intensely fond of the true Englishman, and wish to enjoy his pleasant company as much as we can. How happy would we be if we had even half a dozen true Englishmen among our friends! But the false Englishman, who is unfaithful to his name, we love not. Him we dislike and despise. The bad Englishman is universally hated and shunned, not only because he is a bad man, but because he belies the character and name of one of the most honored nations on earth. We fear the bad Englishman, we tremble before him as we would tremble before the wild and infuriated buffalo. If he is travelling in a first class railway carriage we would prefer quietly entering a second class carriage, even though we hav paid first class fare. Where the reeling British brute hurls his cane, depend upon it we are sure to be conspicuous by our absence. Let it be reported that an angry, rough Anglo-Saxon is pursuing us, we would flee to the uttermost parts of the earth for life's sake. We are most unhappy in the company of the bad Englishman; in his service we are 'halfdead.' We try as much as possible to avoid him and keep him out of sight. The insincere, ungenerous, untruthful and ungentlemanly Englishman cannot possibly command our love or respect. The Englishman who can tell a lie and scandalize his national character, is treated with the utmost distrust and scorn. The Englishman who for filthy lucre's sake can be guilty of fraud, bribery, and extortion hands down his name to posterity shrouded in infamy. The Englishman who gives himself up to drink and debauchery will leave his unclean name behind to be cursed and hated by generations of Indians yet unborn. Such men India cannot love. They are not honored in England; they cannot then be honored in

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on 28 February, 2020

India. We love the good, frank, generous, God-fearing, Christian Englishman with true affection. We love him as our brother, forgetting all distinctions of color and nationality. We say with the whole heart —God bless such an Englishman, the pride of England, the regenerator of India!—(*Indian Mirror.*)

TELEGRAPHIC NEWS.

London, November 28th: Evening. The official correspondence relating to the Afghan question has been published. —The papers commence with the accession of Shere Ali to the throne of Afghanistan in 1863 and terminate with the despatch from Lord Cranbrook (Secretary of State for India), dated November 18.—A despatch from Lord Northbrook, dated September 15th, 1873, states that the Ameer had interpreted the friendly assurances of Lord Mayo as an obligation to comply with any request he might make. Lord Northbrook removed this impression, and following the instructions of the Duke of Argyll, promised the material assistance of the British Government against unprovoked aggression, as the Government judged there was a necessity of an *entente cordiale*, provided the Ameer agreed to accept advice unconditionally.—On the 22nd of January, 1875, Lord Salisbury proposed sending an agent to Herat in order to obtain better information about the country, but Lord Northbrook objected to this idea, urging that the time and circumstances were unsuitable.—Again, on the 19th November (1875), Lord Salisbury directed the despatch of a temporary mission to Cabul, but Lord Northbrook objected once more on the same ground.—The communications received from Nawab Ghoolam Hoosein describe the Ameer as irritably expressing his readiness to receive the Embassy, but yet procrastinating its reception.—A letter from Shere Ali, dated October 6th, complains of the harshness of the letters addressed to him, the haste in sending the mission, and the animosity shown towards him generally, and concludes by declaring that he leaves matters in the hands of God.

St. Petersburg, 28th: The papers here publish the news that the Ameer of Afghanistan has concentrated his forces at Cabul, which place has been strongly fortified.

Constantinople, 28th: News has arrived here that Turkish Redifs (Reserve troops) has committed terrible massacres at Melink in Macedonia.

London, 29th: The *Times*, in an article reviewing the correspondence, condemns the policy of the former Government and approves that of the present.—The *Daily News* attributes the imbroglio to Lord Salisbury's departure from the essential points of the policy of his predecessors.

Hongkong, 29th: The Chinese envoy to England and France, at a dinner given by H. E. the Governor, Mr. Pope Hennessy, declared that Mr. Hennessy's impartial and excellent government had cemented the friendly feelings between England and China, and that he regarded the friends of England as the friends of China and the enemies of China.

Berlin, 30th: Forty Socialist leaders, amongst whom are included two Deputies, have been expelled the city.

London, 30th: Lord Northbrook has drawn up a memorandum, the object of which is to show that the policy of the former Government towards the Ameer in 1873 enjoyed his complete approval.—Consols closed yesterday at 96⅛, being a rise of ¼ on previous day's quotation. Despatches referring to Central Asia have been published. They embrace a period from 1874 to 1878.—By a despatch of Lord Derby, dated October 25th, 1875, and replied to by Prince Gortschakow on the 15th February, 1876, the two Governments came to an understanding that the Oxus to be an impassable boundary, and that Afghanistan and Bokhara should remain independent under British and Russian influence, respectively.—A telegram from the Viceroy, dated September 16th, urges upon the British Government the necessity of representations at St. Petersburg concerning the frequent letters sent by General Kaufmann to the Ameer. On this advice being taken Prince Gortschakow made a categorical denial of the facts. General Kaufmann, when interrogated, disavowed that he had sent any agents, and declared that his acts had been mere courtesy. Lord Derby, however, insisted that letters were sent, and furthermore that the messengers were treated as Russian agents.—The Russian Minister of Foreign Affairs then renewed his assurances, but, after denying all knowledge of a Russian Mission, he ultimately admitted it as an independent act on the part of General Kaufmann acting as Governor-General of Turkestan.—The correspondence concludes with a note from the Russian Government admitting that her dispositions are affected by the attitude of England, and that the crisis in the East stands now as it did formerly, the Abramoff mission was of a provisional nature and a simple act of courtesy, and Lord Salisbury's interpretations of the explanations and former assurances of the Russian Government have recovered their validity.—Mr. Gladstone has been speaking at Greenwich on the subject of the Afghan War. He refuted the charge that the Liberals had estrahged the Ameer from our friendship, denounced the war as unjust, and warned his hearers of the downfall of the British Empire.—Consols closed at 96⅛.—H. M. S. Undaunted and H. M.'s Troopship Euphrates have both arrived.

December, 1st: It is reported that negotiations have been opened for a new convention, in which the intervention of England on behalf of Turkey will be stronger.

Constantinople, 1st: The Russian Ambassador has informed Safvet Pasha that the Russians will continue to hold Adrianople and Thrace until a definitive treaty has been concluded.

London, 2nd: In the reviews of the diplomatic correspondence on the Central Asian question, the Press generally declare that it proves the perfidy of Russia and justifies the policy of the British Government towards Afghanistan.

Washington, 2nd: President Hayes, in his message to Congress, promises that a full investigation of the electoral returns shall be made on account of the frauds in the South; the message deprecates any changes in the existing financial legislation.—A Canadian 4 per cent, loan of £3,000,000 (one half guaranteed by the Imperial Government) has been issued.

Constantinople, 2nd: It is announced that Turkey and Austria have agreed to a mixed occupation of Novibazar.

4th: A new Ministry has been formed as follows :—

Khereddine Pasha		Grand Vizier.
Djeuder Pasha		Minister of Commerce.
Caratheodari Bey	„	Foreign Affairs.
Kadri Pasha	„	The Interior.
Saeed Pasha	„	Justice.
Samas Pasha	„	Public Works.
Osman Pasha	„	War.
Ahmed Ashad Effendi		The Sheik-ul-Islam.

The Sultan recommends the Cabinet to pay attention to the real and immediate execution of reforms. The negotiations for a definitive treaty of peace with Russia have been formally opened.

London, 5th: The leaders of the Opposition have decided not to move any amendment to the Address to the Throne upon the opening of Parliament for its extraordinary session to-day, but to introduce a motion censuring the policy of the Government, but not refusing supplies.

PASSENGERS SAILED.

Per Str. *Australia*, December 1st :

For Genoa.—Mrs Walker, Miss Walker, Mrs Robinson and infant, Col and Mrs Waddington, three children, and one infant, Mr N Pauli, Dr and Mrs Niven, one child, and two infants, Mr Charles, Col F J Stephenson, Captain Hollingworth, H E Monar, Katschkoff, Russian Consul-General for China and Japan, Mrs Macnachie, and Miss Holmes.

For Suez.—Dr Schwabe, Messrs Carl Stangen, Ed Houben, A Halske, A Wanjura, and T Lewy.

Per P. and O. Str. *Nizam*, 2nd :

For Southampton.—Mrs Soady and infant, Col Bridges, Mr Mallik, Mr G Pearce, Mr and Mrs Brandreth, Mrs Buchanan, Miss Buchanan, Miss Bishop and infant, Mrs Gordon, and two infants.

For Brindisi.—Lieut-Col F S Stanton, and Mr Easton.

For Venice.—Mrs Olivant, Mr and Mrs E J Jenkinson, Dr Sim, Surgeon R Caldecott, and Captain S Babington.

PASSENGERS ARRIVED.

Per Str. *City of Baltimore*, Dec. 1st :

From Liverpool.—Mr and Mrs Norman de Lange, Mrs J E E Wheeler and child, Mr and Mrs J H Williams and two children, Mr and Mrs T Williams, Mr and Mrs G J Burke, Col W E Marshall, Miss Clairmonte, Mrs M Williams, Mrs Leslie Clarke, Miss Annie Leslie, Clarke, Messrs A W Lyon, S Baker, T O McCredie, A C Tute, Jas Moore, A G Murray, Black, J D Gael, E Currim, and Sill.

Per P. and O. Company's s.s. *Pekin*, Commander W. Woolcott, on the 4th :

From Southampton.—Mrs A Wilson and two children, Major Ommaney, Mr and Mrs Lane, Captain and Mrs Cotton and child, Mr and Mrs R Sedgewick and two children, Mr and Mrs Glover and two children, Miss Glover, Mr and Mrs Winder, Miss Newington, Miss Tennent, Mrs French and two Misses French, Rev Mr Sheppard, Rev Mr Lewis, Miss Whitcombe, Colonel Baugh, Miss Tarbetts, Colonel Carnell, Miss Darby, Mrs Tyndall and four children, Mr and Mrs Dangerfield, Major Scockwell, Mr and Mrs Simpson, Mr Gregory and boy, Mrs Burt and two children, Mrs Kennedy and child, Mrs Phillips and child, Miss Deverill, Mrs Heathcote, Crawford, de Reinzy, Carter, Messrs McKillop, Hughes, G Turner, Woodrow, Wagentriber, Walker, J Wagentriber, Schumann, Castor, Boyle, Fisher, and St J Smith.

From Brindisi.—Col Sir Seymour Blane, Dr Turnbull, Col Bartholomew, Rev H and Mrs Squires, Lt-General Douglas, Messrs Taylor, Birtner, Thomas, Pitken, Hammond, Happel and T Musgrave.

From Venice.—Mrs Farran and infant, Mr and Mrs Waddington, Mr and Mrs Hanna, Mr and Mrs Campbell, Mr and Mrs Benn, Dr and Mrs Barry, Miss Barry, Miss Compton, Miss A Smith, Miss V Smidt, Miss E Cook, Mr and Mrs Gregory and child, Mr and Mrs Francis, Miss Francis, Messrs Ade Reinzy, Riddell, Brown, Forbes, Raikes, Somerville, Finlay, J Wilson, and Francis, Jr.

From Suez.—The Duke be Blacas, Baron Beurist de Mechin, Mr T James, and Mr W D James.

From Aden.—The Right Rev the Lord Bishop of Bombay, and friend, Lieut Warden, and Mr Terriera.

Domestic Occurrences.

MARRIAGE.

MacIVOR—DARBY—December 5th, at the Cathedral, Bombay, Ivar MacIvor, Esq., is S.C., son of the Rev. J. MacIvor, D D., of Ardstran, Co. Tyrone, Ireland, to Wilhelmina Katherine Anne, daughter of W. H. Darby, Esq., of Leap, Castle, King's County, Ireland.

DEATH.

PALMER.—November 30th, at Bombay, of typhoid fever, Walter Edward Palmer, youngest son of Edward Palmer, late Agent E. I. Railway, aged 22 years.

"BOMBAY GUARDIAN."

Subscriptions received from 30th Nov. to 7th Dec. 1878, at the new rate.

John Laker, 9th December 1878, Rs. 7-10; Mrs. Russell, 30th November 1878, Rs. 7-10; M. W, Walker, 10th November 1879, Rs. 7-10; C. Pereira, 22nd November 1878, Rs. 6; W. Ness, 23rd November 1879, Rs. 7-10.

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